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existed very few Schools for summer instruction, principally those of Dr. Sauvour at Amherst, Mass., and of Dr. Vincent at Chautauqua, N. Y. At that time, the opinion prevailed that no really thorough work *was* done in Summer Schools, and the supposition was that no really thorough work *could* be done in such Schools. Schools have increased, and opinions have changed. In every State, almost in every county, a Summer School is held. They are like the sand of the seashore for multitude. Whether this multiplication will continue, or whether there will come a reaction of feeling, and, consequently, a diminishing of the number, is difficult to predict. We incline, however, to the latter view. To a certain extent, the Summer School mania is ephemeral. It will have its sweep, and will pass away. Those Schools in which scientific work is not done, cannot long continue; and there is reason to suppose that there are many such. Those Schools which must depend upon the tuition-fees received for instruction, cannot long continue; and in this category must be included nineteen out of twenty. Those Schools which depend upon the popularity of a certain teacher or class of teachers must, of necessity, die away. Will any remain? Only those which, at the same time, do scientific work, are independent of the tuition-fees, and are backed by a constituency able to carry them through successfully, without reference to the popularity of any one person or class of persons.

But what has all this to do with the Old Testament?

The Summer Schools of Hebrew.—Three points deserve consideration:

1) The past history of an undertaking furnishes a basis from which to judge of its future. If THE INSTITUTE OF HEBREW, of which these Schools are a part, has one thing upon which it may congratulate itself more than another, it is the fact that no word impugning the character of the work done in its Schools, has ever been uttered. It has been the aim in these Schools, not to cover ground, but to do thorough, scholarly, critical work. Nor has any man, whether a participant in the work, or a spectator of it, found anything in this line to criticize.

2) If the Schools of Hebrew had depended for their existence on the receipts for tuition-fees, they would have failed. As a matter of fact they *have*, in every instance, *failed*,—financially. If, for every School, it were henceforth necessary to raise funds, one might well doubt whether many Schools would be held. But what are the facts? A sum of money has been secured, sufficient, with what may be reasonably expected from tuition-fees, to carry these Schools for *five* years. During this period, at least, the Schools may be said to be independent of tuition-fees. If there are men who desire to avail themselves of the opportunities offered by the Schools, but are really unable to pay the tuition-fee, the expenses of travelling, boarding, and the cost of books being so great, they will be most gladly admitted without the payment of the fee. Since these Schools are not dependent upon the money received from tuition-fees, there will be no necessity either of using illegitimate means for drawing students, or of retaining those who have come, but who are incapable of being profited by the work. In other words, with such a financial basis, the thoroughness of work, and not the number of the students, will be the thing held in mind. That after five years the work will be cared for financially in even a better way than during those five years, there is no good reason to doubt.

3) With the present organization, it would be difficult to imagine a chain of circumstances which could perceptibly affect, for the worse, the existence of the Schools. They are no longer dependent upon the exertions of a single individual. Their future existence is now guaranteed (1) on the ground of the great and important work which through them it is hoped to accomplish,—a work, inseparably connected with the biblical work to be done, hereafter, in American theological seminaries; (2) on the ground of the character of the men who henceforth stand back of it, to guide and manage it. With the active co-operation of nearly every Old Testament professor in the country, is there not stability and permanency? Note the list of instructors and lecturers in the Schools of 1885:

Professors Ballentine of Oberlin, Beecher of Auburn, Bissell of Hartford, Brown of Newton Centre, Burnham of Hamilton, Briggs of New York, E. L. Curtis and Samuel Ives Curtiss of Chicago, Day of New Haven, Denio of Bangor, Gast of Lancaster, Green of Princeton, Lansing of New Brunswick, Lyon of Cambridge, Peters of Philadelphia, Schodde of Columbus, Taylor of Chester, Terry of Evanston; with Messrs. J. J. Anderson of Tuscaloosa, Ala., C. E. Crandall and F. J. Gurney of Morgan Park, G. R. Hovey of Newton Centre, W. W. Lovejoy of Trenton and D. A. McClenahan of New York.

With such a working-force, with the united zeal of such scholars, men of such position, can there be a doubt as to the character, or the future of the Summer Schools of Hebrew?

These Schools will be held (1) at Philadelphia, in the Protestant Episcopal Divinity School, June 4th-July 1st; (2) at New Haven, in the Yale Divinity School, June 30th-July 25th; (3) at Morgan Park, in the Baptist Union Theological Seminary, July 21st-August 15th; (4) at Chautauqua, August 4th-31st.